

equally under subjection to Christ, and His claims to their obedience in all the duties which are incumbent on them respectively, whether personal or social, whether public, private, or secret, are precisely the same. We see no cause to single out the Magistrate, as our Free Church brethren do, more than any other class of men. But since they are so zealous in presenting the obligations and duties of Magistrates, we flinch not from expressing our opinion to be almost exactly theirs, and that these functionaries, both as men and as Magistrates, both singly and collectively, are bound to regulate their principles and practice by the Word of God in all that it enjoins. Let no man say that it is maintained by any of us that the Magistrate, in a land of Bibles, can shake himself free from the discharge of any of the duties which the Bible prescribes to him as a "Minister of God for good." Let no man say of us, as Dr. Bayne has often done, that we hold that the Bible should regulate his personal and sacred duties, but that in all his official and public duties he is to throw it aside and be guided only by the commandments of men, even though these are contrary to the laws of God; or, that we would have the Magistrate as a private individual to be under authority to Christ, but that when he enters on public and official duty Christ's authority over him ceases, and he is to act irrespective of religion or of the Bible. This is the calumny of our enemies, which they have never proved, and which we have always disclaimed. On the contrary, we go all the length with our Free Church brethren in saying, that the Magistrate, like all other men, is bound to obey Christ, provided he is within the sound of the Gospel, and is responsible to Him whether his duties are discharged or neglected;—that wherever the Gospel is heard it carries with it an obligation on all, and every one, to receive and obey. We go all the length with our brethren in saying, that the laws of human government should coincide with the Word of God; and in the application of these to the Sabbath question, to the Marriage question, to the question on Blasphemy, and to other questions,—we go all the length with our brethren. We hold also that the Bible should be read in Common Schools; and if we contend that it does not belong to the Magistrate to legislate for the religious education of the young, it is because, in our view, this would interfere with the rights of conscience, to which our brethren as well as we are opposed, and because it is of the same nature, though they see no evil in it, with granting civil endowments to any portion or portions of the Christian Church. In regard to days of general or national fasting and thanksgiving, whilst we object to the Magistrate appointing these by direct authority, we do not object to his recommending their observance; and we are prepared to say that, where the Church in its different denominations considers these observances seasonable, we have no objections that the civil rulers be requested to name the day that may be most convenient for all classes of the community. These are matters on which little or